

A
Briefe resolution of a
right Religion.

TOVCHING THE CON-
trouersies, that are nowe in
England.

Written by C. S.

PRO. 15. 32.

He that refuseth to be reformed despiseth his
owne soule: but he that submitteth himselfe
to correction is wise.



LONDON.

Printed by Roger Ward, for Iohn Proctor,
and are to be sold at his shop vpon
Holborne Bridge.

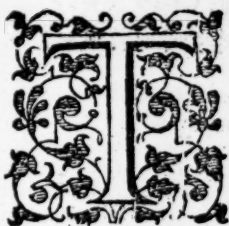
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TO THE READER.



You haſt (courteous Reader) heere offered vnto thy vnetue, a ſmall booke containing the reſolution of a true Religion. It is garniſhed with no great eloquence or rhetoricall ſhoſphe, as manifeſting my intent therein to be more to delight the inward heart, with matter of ſubſtance, then the out-

ward care, with words of triſling daliance. The poſitions I hope will proue true, the queſtion not doubtfull, though dangerous to my ſelfe, in that I ſhall hazard my perſon in running vppon the cragged Rockes of the peſtilent tooſged Papiftes: I truſt, notwithstanding the ſhippe of my ſafety will be ſtrong enough, if not to bpeake the rockes, yet to beare the brunt of all ſuch ſtoſmie and tempeſtuouſ accidents as winde and weather ſhall throwe vpon me ſayling in ſo troubleſome ſeas. howbeit I meane well euen to the Romiſh Catholikes themſelues, whom earneſtly I would requeſt to reade this ſmall worke with a ſingle eye, and with an indifferent minde, not caried away with iraged rancor, or woonted obſtinacie: for I will not feare to make themſelues Iudges of the cauſe, if they haue their eyes to ſee, or wils to iudge with indifferencie. I haue not runne ouer all matters of both ſides, for neither could I in ſo ſmal a rounne, onely and eſpecially I haue leuelled at the verie foundation: Read it through therefore (gentle Reader) with no leſſe good minde then I wrote it, and then I doubt not but thou wilt in ſure be reſolued with me of a right Religion: If my worke want learning, in recompence thereof I pray thee accept my good will, wherein is no defect. Thus not doubting of thy humanitie, hoping well alſo of thy diuinitie, I commend this my booke to thy gratefull curteſie, and bid thee moſt heartely farewell.

Vale in Chriſto.

C. S.



R. Armin in praise and commendation of this briefe
Resolution of a right Religion.



Here are manie that haue tooke vpon them to set downe the poyntes of true Religion, and haue aptly argued of particular partes, yea and rightly disciphred the ample Rules of trueth, amongst whome as chiefe, this learned student, C. S. hath sufficiently plainly and profoundly plac'd it before our eyes, and hauing quite suppress'd false doctrine hath presented to our viewe, this right resolution and I in this behalfe will say, that the papist may well knocke himselfe on the brest, saying a Confiteor, making vaine signes of repentance of his sinnes, but if he looke narrowly vnto it, he shall finde it nothing but mockerie and hypocrisie.

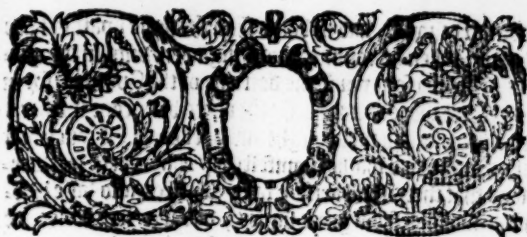
The other vitious and detestable sect, are Martinesles, who see so farre into matters, that they ouersee themselves, wrestling thinges from the right sence to the wrong, making shew of zeale when it is meere follie, therefore let them know here is the right religion, though a briefe resolution, short and sweete, and therefore you that will be heyres of heauen, and you zealous protestantes with him wel, whose imployed studie was, and is to conduct you to the trueth, and therefore hold euery sect false, whose rules he doth contradict, and withall patience waite for the coming of the Lord Iesus Christ, and labour so that you may be found of him without spot and blamelesse.

Surely that day ought to be fearefull to the wicked, but of vs that should be most desired, knowing assuredlie that there is no condemnation to those which are in Christ Iesus, and his great kindnes and meekenes when hee cometh to make vs liue with him for euer in heauen. Amen.

R. A.

[See Dict. Nat. Proq. ii. 46.] The

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A BRIEF RESOLUTION OF a right Religion.



Great controuersie hath long bin
betwene the Papists and Pro-
testants (as they are common-
ly termed) whether of them be
the true church, for it is agreed
of both sides, that *Extra Eccle-
siam non est salus*. but surely
we think it is a question, scarce
questionable: for the papistical

Romish Church arrogateth, that they are the true church:
and our Religion, grounded out of the woide of God, per-
swadeth vs to be of the true church, for we are builded up-
on the sacred writings of the Prophetes and Apostles
Christ Iesus himselfe being the a corner stone: their church, a Ephes. 2. 20.
or rather synagogue of Sathan is builded vpon vnwritten
verities and decaied fact or trueth, the pope of Rome, a
man, say b a beast, with seven heades and tenn hoines, and
vpon his hoines tenn crownes, and vpon his heades the
names of blasphemie, being the head thereof. We embrace
Paul, we embrace Peter, and yet we renounce the Pope,
who vainly boasteth himselfe to be Peters successour, in al-
much as the Pope is neither like to Peter, in doctrine, ma-
ners,

ners, nor religion, and in vaine shall the pope boast to take his place, when he commeth nothing nere unto the qualities of his person, nor in the doctrine of the Apostles, for in this respect there is as much difference betwene them, as betwixt blacke and white, light and darkenelle, heauen and hell, as afterward shalbe manifested, Christ hath forewarned vs that there shall arise c false Christs, and false Prophets, and shall shew great signes, and wonders to deceiue (if it were possible) the verie elect. Paule hath giuen vs a good cauent, let no man (saith he) deceiue himselfe againe, let every man take heed, howe he buildeth: And he addeth this rule, to knowe assuredly the true and right foundation: for (saith he) other foundation can no man lay, but that which is layd alreadie, which (saith hee) is Iesus Christ. The same Paule in his Epistle to the Galathians, saith, c if we, or an Angell from heauen, preach vnto you anie other Gospel then that we haue preached, Anathema esto, let him be accursed: And this sentence he iterateth, a second time. If we are bidden not to beleue Angels from heauen, if they teache doctrine contrary to Pauls, will aine man then be so foolish as to beleue the pope vpon his word and vntwitten verities, teaching matters contrarie, not onely to Paule, but to Peter and to all the whole body of the sacred scriptures: When I Diues was in hell, and cast by his eyes and saw Lazarus in Abrahams bosome, and being in torment could not obtaine of Abraham, that Lazarus might dip his finger in water and coole his toothe, because hee was tormented in that flame, he did then beseeche Abraham, that he would send Lazarus to his fathers house (for he had five brethren) that he might testifie to them, least they also came in that place of torment: But whether did he referre them? They haue (saith Abraham) Moses, and the Prophets, let them heare them: for if they will not heare them, neither will they beleue, though one rise from the dead.

Thus we are referred to build our beliefe vpon Moses, and

c Mat. 24. 24.

d 1. Cor. 3. 13.

e Gal. 1. 8.

f Luke 16.

and the prophets. Christ himselfe saith, and commande
 us to teach the scriptures: for (saith he) they are they that
 testifie of me. So that the people are bolde to heare Christ,
 Moses, and the prophets and apostles, with this clause also
 added, that if any, though an Angell from heauen, teach do-
 ctrine contrarie vnto t^eyn, Anathema sit, wee must holde
 him accursed: so that we are not to beleue the Pope, nor
 his vntowitten verities, nor generall Counsels, nor yet an-
 cient Fathers, nor Angels themselves, though coming
 from heauen, if they teach matter contrarie to the sacred
 scriptures: as the people are to hear such kind of Teachers
 so are also all that take vpon them the office of teaching, or
 of Apostleship, not to teach doctrines of men, or their owne
 fantasies, or blind dreames, but onely such truth as they re-
 ceive from God. Moses, he gaue the lawe to the Israelites,
 but he did it by commandement from the Lord, and spake as
 from his mouth. What manner power the prophetes gene-
 rally had, is very well described in Ezechiel. Thou h^o some
 of man (saith the Lord) I haue geuen thee to be a Watch-
 man to the house of Israel, therefore thou shalt heare the
 worde out of my mouth, and thou shalt declare it to them
 from me.

g Iohn. 5. 39

h Ezech. 3. 18

Look to the Apostles, and see what commission they had:
 Go (saith Christ) and teach all nations, baptizing them in
 the name of the father, the sonne, and the holy Ghost, tea-
 ching them to keepe all thinges whatsoever I haue com-
 manded you: so the apostles commission was to teach that,
 which they had receiued from Christ. Christ himselfe the
 sonne of the euertliuing God, in respect that hee was an apo-
 stle or messenger sent from God his Father, answereth the
 Jewes in the seuenth of Iohn, saying: My doctrine is not
 mine, but his that sent me: So Christ himselfe taught no
 other doctrine, but that which he had from his father. And
 S. Paule, as a faithfull Apostle affirmeth to the Corin-
 thians, that he k^e receiued that of the Lord, which he deliue-
 red

h Mat. 27. 19

i Iohn. 16.

k 1 Cor. 11

red vnto them. Thus wee see that the apostles spake from the mouth of Christ, Christ from the mouth of his Father, and all both Christ and the Apostles, Moses and the prophetes, spake as from the mouth of God, which is also verified by that one saying of the Authour to the Hebrewes: God in times past diuers waies spake vnto the fathers by the prophetes, but in these last daies he hath spoken to vs by his sonne. And Paule telleth Timothy, that all scripture is giuen by diuine inspiration, and written as with the finger of God, who is all truth, and therefore it is impossible, should either lie or erre.

1 Heb. 1

m 2 Tim. 3. 16

Therefore touching matters of religion, let God alone be heard, and the sacred Scriptures produced for the establishing of that religion which shall be acceptable in his eyes. For a mans faith is to bee builded vpon the sure anchor and in rocke, and in such sort that neither windes nor waves be able to remoue it: and that must be as Christ reacheth vpon his word, which is intalible and neuer faileth. And all both reason and diuinitie so perswadech: for that saying of Paule is true: Let n God be true, and euerie man a liar. It is well knowne, and dayly experience can tel vs, that men may erre and goe awry, but he o that belieueth not God, maketh him a liar, as S. Iohn saith, which cannot be without horrible blasphemie.

1 Ioh. 5. 10

Let vs therefore not build our faith and religion vpon any man, be he Augustine, Cyprian, Ambrose, Hierome or whosoever, nor vpon generall Councils, for they were all composed of men, and all men are fallible. Men may erre: therefore no question but they might erre. And if in any any thing they do not erre, it is because they haue the word of truth, and of sacred Scripture for their confirmation, or els they must needs erre. So that all those ancient Fathers and generall Councils they must all haue water from the pure fountaine: the sacred word of truth, or els they doo nothing els but preach the puddle of their owne traditions.

unctions: which if they should doo, though they were Angels from heauen, we must not beleue them, nay, Anathema sit, we must hold him accursed, by the rule of Paule aforesaid.

The woordes of God deliuered as from the mouth and hand of God, being laide as a foundation, here are not to doubt but that our religion builded thereupon is most sure and certaine, neuer able utterly to bee ouerthrowne with all the power and pollicie of Antichrist and his adherents, bee they neuer so subtil in the one, or full of fortitude in the other: for why? Christ the head of his Church is the defender thereof, and the confounder of Antichrist.

The Papistes and enemies of the true Church of God, they call vs Heretikes by a metaphoricall speech borrowed from themselves, and giue railing sentence vpon vs, when they are no longer able to conuince our reasons, shewing therein their malignant tongues and malicious hearts: but we answer with Paule, that with that which they call heresie, we serue the liuing God. They call our religion a condemned doctrine, attained long ago by general Councils: If they shew me the reuealed counsell from God, I will beleue them: and of generall Councils, some are meere repugnant and contrarie one to another, so that they are of little credite. But what, if it be condemned by men, if it be allowed of God, what neede we care? We knowe that at Ierusalem they held a councell together to put p^r Christ to death as a malefactor, yea, and condemned him. Was therefore his doctrine euer the worse, or was it therefore so, because they condemned him? Did they not hold a councell against Stephen, and stone him to death? and yet Stephen is recorded to be a man full of q^u faith, and of power. p Math. 26. 4

What will the deceitfull Papistes say of Peter, their p^royes p^rdecessour? (as they vainely boast) There was a generall councell held against him also, and condemning his doctrine, scourged him and the rest of the Apostles, with an q Act. 6. 12

inhibition that they should not teach any more in the name of Iesus.

If their general counsell be of force to condemn vs and our religion, I see no reason, but that their religion should be also condemned by the former counsell against Peter: but Peters doctrine was true, notwithstanding the Counsell: and so may ours, notwithstanding their Counsell against vs: For we (as I haue oft said) builde our religion vppon Christ, vpon Peter, the apostles, and prophets.

The Papistes therefore do both foolishlie and ignorant-ly paint out the beautie of their Church, by the tytle of vniuersalitie, and thereupon (as I suppose) they glorie to call themselves Catholikes.

The Pope (say they) holdeth the Apostolicall Sea, and the Bishops that be annointed and consecrated by him (so that they be trimmed with fillets and Byters) doo represent the Church, and ought to be taken for the Church, and therefore they cannot er, because they are consecrated to the Lord: which consequent also followeth not. For Aaron and other rulers of Istaell also were consecrate to the Lord: but Aaron and his sonnes after they were made Priestes, did yet erre when they made the calfe.

Exo. 31.4

But let vs examine the premises. Wilt thou (simple papist) haue vniuersalitie a continuall badge of the church: wilt thou haue the true Church to consist in such outward glorious shew? Then was the chiefe Priests, the Scribes and Pharises, who were assembled to kil Christ the true church: and then that Christ and his apostles, (few in number, and dispersed abroad) be the false church. For the glorie of the outward Church remained in the chiefe priestes, Scribes, and Pharises, & yet who be so blasphemous as to dare say, that they were the true Church, who crucified the Lord of life: So that (silly papists) neuer deceiue the world with this glorie: for your outward pomp of your church is rather (you see) an argument of a false church, than of a true Church.

By

By this reason of the papistes, the foure hundredeth Prophets which lied to Achab, shoud haue represented the true Church: but the Church was indeed on Riches side, being indeede but one man alone, and vnrerarded, but out of whose mouth came trueth. Did not the false prophets in resemblance beare both the face and name of the Church, when they did with one violent assault rise vp against Ieremie, and with theatring boasted, that it was not possible that the lawe, shoud perish from the priest, counsell from the wise, and the word from the Prophet: Ieremie alone was sent against the whole companie of the Prophets, to declare from the Lord, that it shoud come to passe that the lawe shoud perish from the priest, counsell from the wise man, and the worde from the Prophet: and yet all men knowe that Ieremie was in the right and of the true Church, and all the rest against him, in a marvellous error.

v Iere. 18. 18.

Thus you see, that trueth is not tyed to the multitude of men, or to the title of vniuersalitie, nor to the outward glistering pompe, but rather contra.

In the olde world, did not Noah and his family (being verie few in number in respect of all the worlde beside) did not they (I say) represent the Church of God at that time: Doth not Christ often call his, a little flocke: Doth not Christ say that x wide is the gate and broad is the way that leadeth to destruction, and many there be that enter that way: Doth hee not also adde that straight is the gate, and narrowe is the way that leadeth vnto life, and fewe there be that finde it: What doth all this proue, but that the fewest vsually are the Church of God, and vniuersalities and multitudes, they are so farre from beeing markes of the true Church, that they rather evidently bewray the Synagogue of Sathan:

x Math. 7. 13.

The Papists are still busie with vs, and they thinke they due vs to a hard straight, when they demand of vs where our church was manie hundred yeres agoe: for they say that

the Church must consist of an alwaies appearing forme, visible to the eye and that it may be alwaies poynted out with the finger in apparent shewe. Truly this answere is easie to dissolve this which they make so knotted an argument: for though papistes like carnall and sensuall men can iudge of nothing but that which they see with outward eyes, yet Protestantes (as they tearme them) God hath endowd them with better understanding. Let them aunswere me what forme of the Church shined in outward shewe, when Helias complained and bewayled that he alone was left, No question there was then, and hath bene since, and ever will be a Church of God, so long as Christ shall raigne at the right hand of the father, and yet it was not then seene in outward visible pompe, but rather seemed as desolate, (as the Prophet Helias himselfe supposed,) and as no Church indeede: but it was saide to Helias that there were reserved seven thousand men that had not bowed their knees to Baal. So that there was even then a church; which yet was not seene with outward shining pompe, and when the Prophet himselfe began therewith also to be dismayed.

21. King. 19. 11.

Where was the Church in the time of Christ and his Apostles, when the shepheard was taken, and the sheepe was scattered and dispersed: When the glistering outward shewe was in the high Priests, Scribes, and Pharisees: And yet the Church obscured, was the true Church, and not the synagoue of the Scribes, Pharisees, & high priests that excelled in outward gorgeous shew.

Thus there is no question but that the true Church may be, and yet not appeare in outward pompe of shew and glorious to the eye. For where was our church in Queene Maries daies, as in all other times of persecutions in all places of the worlde besides: Is there not a Church though it be not seene, nor shewed in outward and eminent brightness, but lyeth as it were hid, darkened, & scattered abroad:

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The Church was then persecuted, and many then like constant Partis of the true Church indeeds endured the tyrannie of that rancid religion, so that some were banished, and other fled into other nations for succour, and some inured martyrdom at home, some other hid themselves, but the whole Church generallie was vexed and oppressed. And therefore when our Church was persecuted it is a good argument I thinke to say there was a Church ouer which reined with tyrannicall malice. Is anie man so bizzardlike, or so blockishly blind, that will say there is no sunne at al, because it is sometime covered with a cloud: or that there is no fire at all because it is sometime raked up in ombers: our Church may be, and yet not seen; nor knowne to be, by reason of darknesse, and palpable blindness, and ignorance that ouer shadowed the light thereof: so that by reason of cloudie darknesse that grewe, the Church could not shine to the viewe of others, though in it selfe it were enlightened from God with a secret hidden and unapparent light many ages together.

Thus by expresse testimonie of scripture thou seest that a Church may be, yea a true Church may be, though it be not eminent in apparent shew: for God doth shew the bright beames thereof in tyme, and causeth it to shine in perfect beuotie: for, it is neither deuill nor pope, nor prelate, nor potentate, no power, nor policie that is able bitterly to roote it out from the earth, for the God of heauen is the strong defender and moste puissant preseruer thereof against all the diuelish waynes, that doe nothing els but deuise the bitter ruine and destruction thereof, if they could tell which way. To these men therefore me thinks Samiel, a doctor of the latine, should satisfie answering in the like case to the rulers, who tooke counsell to put Peter and the rest of the Apostles to death, for their preaching in the name of Iesus. 2 Act. 5, 13
Let them alone saith he, for if this a worke be of men, it will surely come to nought, if of God, you cannot dissolue it least

you be fownd to fight againſt God. As long ther efore as our religion is builded, not vpon men, but vpon God, in wayne doe papiftes looke for the ouerthrow of that wherof God himſelfe purpoſeth to vphold.

They object as contrarie vnto vs the ancient fathers by whole conſenting voyce, if the debate were to be ended the better part of the hiftorie ſo ſpeake moſte modeſtly, would bend to our ſide; but whereas manie things haue bin well and wiſely written of thoſe fathers, and ſomething hath happened to them which is woont to happen to men, theſe kinde natured children according to the rightneſſe they beare both of wit and iudgement, doe worſhip onely their faultes and errors, and thoſe things which are well ſpoken, they either utterly reiect, or els miſchieuouſly corrupt with their baſtard głoſes and interpretations. And no maruell though they thus deale with the fathers who were but men, when they dare be bolde to adde to, to take from, to cuttoll & corrupt in like ſort the ſacred ſcriptures of God himſelfe, as afterward ſhalbe declared. But the papiftes are ſo vntuned in their owne ſenſuall blindneſſe, they are ſo addicted onely to the outward eye that they can ſee no true token of the true church: they ſhew themſelues to be men in that rather then they will haue no Church they will build it vpon men when they want the word of God for their foundation: wher vpon in trueth the true Church is builded; but of the ſame fountain of ignorance is it that they call our religion newe becauſe it appeared not in outward ſhewe a long time together as their painted Church hath done, to whome we anſwere that it is, new to them to whome the Goſpell is new: And wheras it hath long lien hid vnknewen, and as it were buried, that was the fault of the vngodlineſſe of the world, but nowe ſith it is by the bountifullneſſe of God reſtored againe, it ought by right of full reſtitution to receiue againe the due title of antiquitie: And here in the papiftes do manifeſt iniurie vnto vs; who comey our religion (farre before theirs)

theirs) namely from the mouth of God, and the prophets, of Christ, and his apostles by a lawfull conuenance written with the finger of God, sealed with the blood of his sonne, and deliuered vnto vs by the handes of the prophetes, and apostles, so that we haue the writings of God, lawfully sealed and deliuered, to giue in euidence for the truth of that saith that we professe, the truth whereof is confirmed by the myracles that are extant in scriptures, wrought by Christ and his apostles, for the establishing of his doctrine for euer. So that I trust the Papistes will not diuine vs to other myracles: for all the myracles that euer were done before, either in the time of Moses and the Prophetes, or Christ and his apostles, for confirming of the doctrine that they should teach, vpon which doctrine already confirmed by innumerable myracles, signes, and wonders, We rest and stay our selues as vpon a most sure anchor and infallible foundation, which can neuer faile nor fall.

They haue charged our doctrine, as the wellspring of troubles, byrres, and contentions; and teamed it most slanderously, a Doctrine of Libertines, and licentious libertie. But who knoweth not that these are euident and apparant badges of their Romish religion? Dooth not daylie experience teach vs that the Romaine Iesuits, and Seminaries of Rome, doo disquiet not onely England, but all Europe, with erecting byrres, and monstrous treacheries and treasons in peaceable common-weales, with setting to head innocent blood, to pull crownes from lawfull annointed Princes, and setting subiectes (if they could) in rebellious troupes to bid battaile against their lawfull Soueraignes?

But it is an hard matter to take Hercules club out of his hand: and to wreath from Princes their crownes is more impossible: but in raising warre against God, the annointer of Princes, and preseruer of their regal Scepters, is far lesse hope to get a victorie.

e1. King 18

Therefore to the turbulent Spirited Papistes Elias hath taught vs to answer, that it is not we that haue troubled Israell, but themselves that wastle against the power of God. And whereas they vye vpon vs a doctrine of liberties, and licentiousnesse, they thowe that vpon vs which is appropriated and peculier vnto themselves only: For our religion teacheth a true faith towards God, and good and godly conuersation among men: but all the Romishe Catholikes if they bee once reconciled to the Sea of Rome, there is no trueth in their mouthes, nor faithfulness in their heartes, they may sweare and forswear: for Fides non est seruanda cum haereticis, as they withas much rage, as life reason tearme vs: yea, what villanie may they not commit: They may sinne all monstrous sinnes of the world, and iustifie it when they haue done: so that they may sinne, and that with authoritie. They may haue a pardon from the pope, and a dispensation, also for money, to commit all filchiusse, and hydes of noughtinesse, adulterie, robberie, murder, treasons, rebellions: And what villanie is there, that they may not commit with boldnesse, by vertue of their vitious and most pestilent religion. For a popes pardon will saue all.

Do we not see it euident that the pope sendeth his Legates hither to perswade the people from among faith, to whisper in their eares, treachery and treason against a most naturall prince and Soueraigne. And to such fellows as like hircrof, they graunt pardons, and take it a matter meritorious in heauen: But whoso so blind that dooth not see the peruerlines, and sensuall headnesse of their Romish religion: who, when they are able no longer to stand by sight, and to maintaine the pompe of the Pope, but that his kingdom beginneth to fall, being already shaken, when by the power of the word of God, the glory of their church beginneth to decay and fade away: then they are driuen to deuise newe subtilties, and because their doctrine cannot

please

please God, they endeavour another while to see if they can please men withall,

¶ Therin (good reader) I beseech thee consider with me, upon what good foundation the Church of Rome is builded, and how well the pope (that vainly bookeeth himselfe to be Peters successeur, dischargeth the office of a true apostle. The papistes and Romanistes they contend with stretched out voice, and fight with all the violence they can, to erect and uphold the vanishing, and all tottering glorie of the pope. This they cannot doo (they thinke) unless they haue the peoples heartes: and they perswade themselves, that the people of the other side will neuer be reconciled to their Romish Church, unless their religion be easie, plausible, and pleasant to the outward sight, and delight of the flesh.

¶ Hereupon haue they granted their Bulles, their dispensations, and all other their licentious doctrines, which geue free leaue and authoritie to commit any sinne or finnes, for as long or as short a time as they list, so that they might take their choise of pleasant finnes, to sport themselves at their pleasure and comenient leisure: which to achieve, notwithstanding they must pay good currant coine for.

Behold gentle Reader, the two pillars of the church of Rome: viz. The glorie and riches of their proude Pope, and prelates was one: and the libertie preached to the people, was the other. So that the pope (I thinke) went about to bulde a kingdome for himselfe on earth, rather then to build a church for God in heauen.

¶ Hereupon is he magnified with so many titles: He reuon, after he began to growe in ambition, he vsurped the title of Supremacie ouer all kinges, princes, and Emperours of the world. And when the pope had all this jurisdiction and preheminance, what was it els but to say with the d Reue. 18.3
 Whore of Babylon d Sit as Queene. I wonder that all the Papistes of the world are not ashamed of their unholy father, whose kingdome, whose Church, whose religion

is onely to preach libertie and licentious kinde of living to the people, seeking his owne onlie glorie and renowne; and not the glorie of God.

This is that the Iesuits fight for, that the Seminaries perswade and contend for, that the papistes boast of, that they dare challenge al þ world in disputation for the defence thereof, namely the erecting of the downfalling pride of the Pope, in their subtil perswasions to reconcile sillie & bawble soules into their Romish Sea. They can paint out the honour of Rome with most princelie building, in the authoritie of their Pope, with more then kinglie tytles, and the glory of their splendant Church with no lesse eloquence: inasmuch as they haue made their tongues as swete as musicke to enchant, and their reason nothing but sophistry to deceiue: of whom I with all men to take heed, as of rauenning wolues, and to flie them as benemous serpents. For the true Church of God dooth not stande in such outward glystering pompe, as these men would make beleue, but in trueth of the word of God deliuered in sacred scriptures, as heretofore hath bene declared. But all the pompy wherewith the Romaine Iesuits, Seminaries and papistes doo so aduance their proude Pope withall, and calling their Church the mother Church; What dooth it els represent vnto vs, but the glorious state of the Whore of Babylon, which was clothed with e purple, and decked with golde, with pretious stones, and pearles, hauing a cuppe of golde in her hand full of th'abominations and uncleanness of filthinesse, and in her forehead was writtten, not the mother Church, but great Babylon, the mother of fornications, and of abominations of the earth:

e Reue. 17.4

O, but I doo the Pope great iniury: for, he calleth himselfe Seruus seruorum, the seruant of seruants: but what matter is it to cal himself so in name, when in deed he sheweth himselfe Rex regū, a king of kings, and a Lord aboue all nations, as his title of supremacie, his blurped authoritie of

excom

excommunication of princes, his putting downe of kinges,
and giuing their kingdomes away to whome he list doth ma-
nifestly bewray. So that this is but a mist cast ouer mens
eyes, to bind sold men from beholding the bluped princeli-
nesse of the Pope.

In trueth the Church of Rome sauoureth of too much
earthly pompe to haue any part in the true church of God,
though it boast neuer so much and trust in lying words, say-
ing, the temple of the Lord, the temple of the Lord, the
temple of the Lord, The papistes can say that concerning
Rome they haue the testimonie of Paule, who in his Epi-
stle to the Romanes writeth to al that be in Rome & calleth
the f beloved of God, called saints: but what profiteth it the
that in times past there was a true spouse of Christ in
Rome, sith now and manie yeares since it is become an
adulteresse and hath forsaken her first loue & her first faith:
But al this is outcountenanced with y authoritie of the pope
being Peters successour as he glorieth. And the pope he cha-
lengeth the Apostolike See, so that hee will be Peters suc-
cessour: and yet vicarius dei: what is this els but to assure
vs that Antichrist shall sit in the Temple of God, as
God, boasting himselfe to be God. The Pharisees in
Christes dayes could say who can forgive sinnes but God:
and yet the Pope, hee will arrogate vnto himselfe that au-
thoritie to wreath from kinges their crownes and scepters:
what is this but to sit in the temple of God as God, and
boasting himselfe to be God. Now how well he dischargeh
the office of an Apostle, I think al men vnderstand he brag-
geth to be Peters successour: but what gloyp is it to be Pe-
ters successour in place and not to retaine the doctrine and
performe the office of the Apostle Peter. It is the maner
of papistes altogether to glorie of names, persons and pla-
ces, and such outward titles, & they neuer looke to the trueth
of inward puritie, so that al there religion is nothing els, but
a painted schulchpe, saype to the eye, but within full of rotten
bones

f Rom. 1. 7.

g Thess 2. 4.

bones : because the pope was succellour to a good Apostle:
 It followeth not no more then an usurper of a kingdome
 shalbe said a lawfull king, because he is a succellour to a law-
 full king : Though Peter were a true apostle, yet the pope
 may be a false Apostle, and that the Pope is a false Apostle
 appeareth by the notes of a true and false Apostle. : Peter
 had his calling from Christ to be an Apostle, and so entered
 Peter into the Apostleship: For Christ is the doore, & who-
 soeuer entereth not in by the doore, but climeth up some o-
 ther way, the same is a theefe and a robber : therefore let
 the Pope shew that he entered in by the doore, or els hee is not
 like Peter, a lawfull Apostle : In doctrine, how the Pope
 and Peter agree is soone seene.

h Ioh. 10. 1

11. Pet. 4. 11

Peter saith if i anie man speake, let him speake as the
 wordes of God: the pope her blottereth out his owne tradi-
 tions, his unwritten verities, and vomiteth out the puddle of
 his owne hyaine : yea he, wil preache matter contrarie to
 the word of God, and pervert the worde of God : as when
 Paule sayth, and the whole Scripture agreeing with hym,
 that by the k workes of the lawe no flesh shalbe iustified be-
 fore God, the Pope and Papistes holde and teache, that
 good woorkes are meritorious : yea, and that there bee
 woorkes of superogation able to saue both themselves and
 others also they may so abosid with such superfluitie of good
 woorkes. Yea woulde then all this, they holde and teache, and
 teach other to practise (which is most horrible blasphemie)
 that bad woorkes are also meritorious, namely that treason
 in subiects, and murthering of their lawfull Christian So-
 ueraigne, is not onely lawfull but allowable: yea, commenda-
 ble: nay, more than so, meritorious in heauen, which doctrine
 as it is moste blasphemous, so the practise thereof is moste
 damnable and dangerous, abhorring from nature, which
 teacheth euerie subiect to feare and honour his prince, as na-
 ture bnderth the sonne to feare and honour his father, for
 princeps est patris parens : degenerating from the law of
 all

k Rom. 3. 20

all nations for it is lawfull a to merito: for a paydical:
 Romanist treacherously to murder his holy father the pope:
 yea rather more, if of euils the least be to be chosen, then it is
 for a sworne subiect to be false and traiterous to so christian
 a prince, Where repugnant to all Scripture, yea contrary to
 the doctrine of Peter himselfe, whose doctrine the pope must
 obey and teach, if in succession hee will be accounted a law-
 full Apostle of Christ, hearken O ye Papists, and listen what
 Peter teacheth you, to know his doctrine, & let not the popes
 bare name of holy father deceiue you any more, nor the name
 of the Apostolicke Sea, for they are but lying wordes to de-
 ceiue you: Compare the Apostleship of Peter with the A-
 postleship of the Pope, and then if you find him contrarie,
 though he be Peters successor, reject him and tread his
 doctrine under teete.

The wordes of Peter are thus: he is subiect therefore, ^{1. Pet. 2. 13.}
 (saith he) to euery humaine creature whether it be to the king
 as to the chiefe: so to reiers, as to them y he set in authoritie,
 for the punishment of them that doe ill, and the praise of them
 that doe good: againe in the same chapter he saith, honour
 all men, loue brotherly charitie, feare God, honour the king:
 againe, he commandeth seruantes to submit themselves in
 all feare vnto their masters, not onely (saith he) if they be
 good, but also though they be froward.

If a froward master be to be honoured and feared of his
 seruante, much more ought the person of a kinde and ver-
 tuous Soueraigne be had in most reuerent estimation of all
 subiectes: considering that the person of a Prince on earth
 is the image of God in heauen: that he is a person of migh-
 tie maiestie, of puissant magnificence, and of most glistering
 princely royaltie, who being placed in her throne by God,
 by whome Reges regnant, & principes dominantur, is
 impossible to be thrust out by the power or pollicie of men,
 no not of the deuil himselfe, nor all his adherentes: for that
 must needs stand, which God hath stablished, but that may
 easily

easily fall which men onely haue erected : heauen and earth
 may passe, but not one iote of the word of God shall perishe
 but shall be fulfilled : They therefore may as well thinke it as
 possible to pul God out of heauen, as it is to remoue a lawfull
 annointed prince from beside the seat, wherein God himself
 stablished her : The vaine hope of the papists therefore dis-
 mayed, and the false Apostleship of the pope confuted by the
 faithfull Apostle Peter, let vs proceede further to compare
 them together. n Beloued saith Peter, I exhort you as stran-
 gers and pilgrims abstaine from fleshly lustes which fight
 against the soule : And againe he saith, o As he which called
 you is holy, so be ye also sanctified in all conuersation, be-
 cause sayth he, it is written, be ye holy as I am holy : So
 that Peter aduirteth no uncleauell, nor disorderly with
 anie sinne, but repproueth all and onely alloweth sanctimonie
 of life and conuersation, and hee bringeth in scriptum est
 also for the warrant of his doctrine, I would all that pre-
 tend themselves to be his successors would doe the like, and
 giue the like wholesome sound admonitions and preceptes
 then should not men eyther for loue, or money haue pardons,
 dispensations, commissions, with authoritie to commit most
 diuelish murder : accompting that for meritorious, which is
 most monstrous, and meriteth in tructh a moste bloody re-
 uenge for the body, and eternall tormentes for the soule, if it
 should be but so much as conceived in the imagination :
 What the office of a true Apostle is, Peter describeth in his
 first Chapter. q The elders that be amongst you, I which
 am also an elder exhort, feede, as muche as in you is, the
 flocke of Christ, not compelledly but willingly, not couetous
 of filthy gaine, but of a readie minde, not as exercising lord-
 ship ouer the clergie, but that yee may be r examples of the
 flocke : If Peter shewing himselfe that he is an elder, doe
 claime no Lordship in hys Apostleship, how coumeth it to
 passe then that the pope his pretended successor, claime
 not onely a lordship and dominion in Rome, but a kiele of su-
 premarie

n 1. Pet. 2. 11

o 1. Pet. 1. 15

p Leuit. 11. 44

q 1. Pet. 5. 3.

r 2. Cor. 4. 24

premaie ouer all nations. The Papistes answereth that Christ said unto Peter, Thou art Peter, and vpon this Rocke I will build my Church, and the gates of hel shall not preuaile against it: and I will geue to thee y^e keyes of the kingdom of heauen. And whatsoeuer thou bindest on earth, shall be bound in heauen, and whatsoeuer thou loosest on earth, shall be loosed in heauen. But can these words of binding & looseng geue a supremacie and kingdome vnto the Pope, and not to Peter, whose successor he is? For we heard before from Peters own mouth, that he claymeth no alloweth, but disclaimeeth and dissuadeth such exalted lordship ouer the Church. So that neither did he assert such proud titles of honour Lordship, and superiortie, but sought rather, as he wished all other, to be examples of mildnesse and good conuersation.

How can wee thinke that Christ should geue such Lordlike authoritie, when Christ telleth his disciples contending among themselves who should seeme to bee the greatest: The Kinges of nations (saith he) beare Lordship, but it shall not be so with you: but he that will be the greatest among you, let him be as the least, or as a seruant.

Luke, 22, 27

Mat, 20, 25

Marke, 10, 24

Now if neither Peter had the superiortie but forbiddeth it, as teaching al humilitie, being taught by Christ his master, y^e kinges of nations are to beare the lordship: & his apostles should be so far from contending for primacy on earth, that they should rather be as seruants appointed to minister to the Church of Christ, to build a kingdom for God in heauen: If neither Peter had it, and if Christ also forbade it: shewing, y^e kingdomes belong to the kinges of the nations: how can any man gather, that Christs meaning was to geue that to Peter, which he forbiddeth Peter & al the rest of the apostles? If Peter neuer had this authoritie, I marvel much how the papistes can possibly conueigh that to y^e pope which his predecessor neuer had: for they affirm the popes authoritie to be aboue al kinges of the earth, supreme head of the Church, and vniuersall bishop of the whole world: but how

far these usurped titles were from the affection of the true apostle Peter, the humilitie of Peter, the diuine exhortation of Peter. And the former commandment of Christ to all the Apostles dooth sufficiently declare: for neither coulde Christ giue that authoritie of Primacie which himselfe forbade, nor Peter take that which was not giuen him, and which he neither used, nor so much as desired in affection: neither consequently can the Pope, his pretended successeur deriue that vnto him, which neuer belonged to his Ancestor.

It cannot therefore be, that the power of binding and loosing, should signifie the supremacie of earthly kingdomes, to set vp and pull downe whom he list: for (as hath bene already prooued) Peter is so far from that arrogance, that himselfe giueth a double charge to the contrarie: namely to feare God, and to honour the king, as one that is woorthie to haue the chiefest room: for Christ had taught Peter, and Peter no doubt learned it, that Lordship and dominion belonged vnto the kinges of Nations.

The power therefore of binding and loosing is not committed to Peter alone, but to all the Apostles, and seemeth to be expounded in the xx. of John, where Christ, after hee had breathed vpon his apostles, and said, Receiue ye the holie Ghost, he had said before, As my Father sent me, so send I you. He addeth furthermore, that Whose sinnes yee remit, they are remitted: and whose sinnes yee retaine, they are retained. And this power of binding and loosing, of remitting and retaining, was not appropriate vnto their persons or vnto their places, but vnto the office of their Apostleship, and vnto their preaching of the Gospel. For Saint Paule saith that the x Gospel of Iesus Christ is the power of God vnto saluation to euery one that beleeueth.

The Gaoler demanded of Paule and Silas, what he should doe, that hee might be saued, they answered, y Beleeue in the Lord Iesus Christ, and thou shalt be saued, and thy household,

v Iohn. 20. 22

x Rom. 1. 16

1. Cor. 1. 21.

y Act. 16. 31,

household. When Peter had preached unto the people, they began to be pricked in their hearts, they demanded of him, and of the other Apostles: Men and brethren, what shall we doe? Peter answered, ^{a Act 2 38} Repent, and be baptised euery man in the name of Iesus Christ for the remission of sins, and receive ye the gift of holy Ghost. Be it known vnto you b men and brethren (saith Paule) that thorow this man (speaking of Christ) is preached vnto you the remission of sinnes, and that euery one that beleeueth, shall thorow him be iustified from all thinges, from which he could not be iustified by the lawe of Moses.

So that we see, that remission of sins is by the preaching of the Gospell to the faithfull: and that contra, Their sinnes are retained and bound with chaines thereof, that are Infidels, obstinate, and unrepentant, that haue no faith to take hold of saluation preached by the Apostles and pastors of the Church.

But (say they) When Christ gaue vnto Peter by special name, the keyes of binding and loosing, hee thereby made Peter the Prince of the whole church. The answer is easie, for it is proued before, that Christ gaue the power of binding & loosing to al the Apostles, and why at this time Christ said vnto Peter that he would giue to him y keyes by special name, the reason was, as appeareth by the circumstance of the text, because when: Christe demanded of his Apostles, Whom say ye that I am, Simon Peter answered, thou art Christ the sonne of the liuing God: For Peter answered in the name of all the apostles, and Christ likewise gaue him the keyes in the name of all. And so Cyprian and Augustine, two of the Fathers expound it, that Christ did it not for this purpose, to preferre one man before an other, but so to set forth the vnitie of the Church: for so saith Cyprian, that God in the person of one, gaue the keyes to all, to signifie the vnitie of the Church. Augustine saith, When the Apostles were all asked, onely Peter answered, Thou art Christ: and

it is said to him, I will giue thee the keyes, as though he alone had receiued the power of binding and loosing, where as he being one standeth one, for all. And he receiued the other with all, as bearing the person of vniue: therefore one for all, because there is vniue in all.

I trust these fathers will satisfie the Papistes, if they be not obstinately malicious, and toward children that in the power of the keyes of Peter gaped no superiouritie ouer the rest of the Apostles.

Run ouer all that remaineth written, and you shall finde nothing els but that hee was one of the twelue, equall with the rest, and their fellowe, but not their Lord. I woonder therefore that the Pope and Papistes will force that vpon Peter, which Peter neuer had, nor meant to take vpon himselfe, which Christ neuer meant to giue him, nor to any other, viz. to be the Prince and head of the Church: for he hath left this tytle to no other but himselfe.

This that Christ saith, Thou art Peter, and vpon this rocke I will build my Church, imprechendeth no other thing of Peter, but that which Paule, and Peter himselfe speaketh to al Christians: for Paule maketh Christ the chiefe & d corner stone, vpon which they are builded together, that grow into an holy temple to the Lord. And Peter biddeth vs to be liuely stones, builded vpon that liuely, chosen and precious stone, Christ Iesus. So when Peter had answered to the demand, that hee was Christ the sonne of the liuing God: then said Christ, Blessed art thou Simon Bar. Jona, for flesh and blood hath reuealed this to thee, but my father which is in heauen. And I say vnto thee that thou art Peter, and vpon this rocke will I build my Church, and the gates of hell shall not preuaile against it. So that still the Church is builded vpon that confession and answer that Peter made: viz. vpon Christ the son of the liuing God: also the g rocke is said to be Christ by especiall wordes in the epistle to the Corinthians.

And

Act, 15, 5

1, pe, 5, 1

Act, 11, 3

Actes, 8, 24

Gal, 1 & 2, cap.

1 Ephes, e, 2

e 1, Pet, 2, 3

1 Mar, 16, 7

And Christ himselfe sayth by speciall wordes also, that he that heareth his wordes and doth them, hath like a wise man builded his house vpon a rocke, so that Christ and his wordes be in the rock whereupon the Church of Christ is builded: For the Church is not builded super Petrum, but super petram: that is Iesus Christ the sonne of the liuing God, whome Peter confessed.

Mat. 7, 24, 25

If Peter then be not the head of the Church, howe must fall the title of the vniuersall Bishop of all the Church, which title the pope prouidly hath vsurped, as deriued from Peter, who was content to be a member of the Church, and not the head thereof, but the swelling ambition of the Pope is so monstrous, that hee neither careth to commit treason against christian princes, but most prouidly hee will intrude himselfe into the seate and throne of God himselfe, and he will be head of the Church to dye for it: but I beleue in the end he will scarce be so much as the foot, or one of the toes of the Church, his blasphemie is so monstrous and so intolerable.

If then (Olie Pope) thou wilt be head of the whole Church, shewe which way thou makest title, for Peter from whome thou claymest was content to be a member of the Church: And thou because thou canst not be a member of the church, most prouidly claymest to be the head: & because thou canst not be the head, thou wilt be no part of the church at all. I beleue the consequent: darest thou proud pope without all authoritie derogate so much from the glory and maiestie of Christ, as to take from Christ his crown, & to set it vpon thy head most traitterously, and thinkest thou that he will not trample thee vnder his feete: doth not Paule to the Eph. sians speake in plaine termes that God raised Christ from y^e dead, and set him at his right hand in heauely places aboue all principalities, & powers, and lordships, and eury name, that is named not onely in this world, but in the world to come, and hath submitted all thinges vnder his feete, and hath

hath made him head aboue all thinges to the Church, which is his body, the fulnesse of him that filleth all in all. If Christ be the head of the Church, as this text doth most plainly proue, then cannot the pope be the head of the church in earth, as hee proudly vsurpeth: for there can be but one head of the Church, and that head is Christ: so that it is the sole appropriated title of Christ to be the head of his church on earth, and euerie where, for God hath given this title to nother man, nor angel, nor archangel, but to Christ only, whom he rapted from the dead. Look through the whole life of Peter, looke through all his Epistles and doctrine, and thou shalt finde in him all the markes of a true and worthy Apostle: his minde humble, nor eluaced with pride: his doctrine sound, which he had receiued from Christ: his counsell good: his admonitions whole some: his Epistles most deuine.

The pope his boasting successe cannot abide the charge of preaching sincerely the word of God: but yett will hee be an Apostle, as touching the place, and retaine the name of an Apostle, and when a man is no more an Apostle, and reueria wanteth both the doctrine and sincere minde of an Apostle, what is this else but to be a false Apostle, and an intruder into the Church of God: What his doctrine is particularly, to rectifie al were to tedious, and almost infinite: their idolatrous masse, their inuented purgatorie deuised onely to purge mens purses, not their soules, their bowing to idols, their intercession of saintes, their freewill, their iustificacion by workes, nay their workes of superogation and infinite more: what doe all these but make boyd & crooke of Christ, and disanull the grace of God, repugnant plainly against the law of Moses and the sacred scriptures? But who may speake against him in anie thing: who may tell him that God commaundeth we should not k: bow down nor worship carued Images, and if he leaue but this second commaundment cleane out of the booke because it maketh against him,

him, who can repproue him: In his absurd doctrine of transubstantiation after the wordes of consecration uttered who can perswade him but that the bread is the verie body of Christ: and the wine is y^e verie bloud, though Christ call it plainly the fruite of the vine in plaine tearmes: Who may tell him y^e he should onely teach the godly doctrine of Christ as a faithful Apostle, and not his unwritten verities nor cuttoll the Scriptures of God, nor yet dispence with any thing therein contained: who may tell him of his charters of pardons, his dispensations to commit cruell and vnnaturall murders against Christian Princes, rebellions, robberies, adulteries and all the villanies of the world, and all this vnder a pretended colour of the suprenacie (which Peter neuer had) ouer the Church of God ouer all Princes and Emperours, yea and I thinke aboue God, himselfe: for what is this els, but to chop and chaunge, and to vse at his pleasure the sacred word of God, and to abuse it to all vngodlinesse and wickednesse.

Their answer is short, that the Scriptures are to be expounded by generall counsels, and they and the pope make the Church, and the Church cannot erre. And whatsoeuer therefore they shall say or decree, that is the worde of God, and to be reuerenced as an oracle from heauen whatsoeuer it be: And her vpon is builded y^e implicita fides of the Roman papistes, to beleue as the Church beleueth, is sayth good enough for a papist: This argument is verie pithagorism, Ipse dixit: ergo verum est: O subtil papistes, O simple and deceiued people, O moste diuelish and pestilent religion, thus to bewitch mens heartes, and to cast a mist before their eyes, to blindfolde them in such polluted doctrine: And the more to colour this their fraude and apparent deceite they haue established ignorance, for the mother of deuotion, and images they haue made lay mens bookes, and as for the Bible, that shalbe read to the people in an vnknowne toong, as in Latine: O diuelish deuile of

Sathan, O hellish darkenes: Not the deuill himselſe could haue inuented a more subtil & yet a most pernicious religiō.

Mar. 22. 29.

Rom. 14.

Is ignorance the mother of deuotion, when Christ calleth it the mother of error, saying, to the Saduces, you in erre not knowing the scriptures: Can an vnlearned man sayth I Paule, say Amen to thy seruice vttered in an vnknown toonge, when he knoweth not what thou saiest: and he sayth plainly that there is no edification in such unknowne language, howe can these men boast that they edifie the people then when the people say Amen they know not to what, and their implicita fides beleueth they knowe not what: they tell them the church cannot erre, and this is sufficient for them, if you will goe anie further the Church must answer. O silly Romanistes, so much seduced by that deluding Antichrist, whereupon is your Church builded: vpon the pope as the head of the church, and the generall counsell. Peter neuer clapped to be the head of the Church, hee neuer had that authority giuen him, nay it was denied him to seeke after it: And Christ onely is the head of y church as hath bin proued before, Ergo the pope hath no such preheminance. As touching their generall counsels wherewith they binde mens consciences, as with cordes, how can they proue those counsels to be authentically true: for whatsoeuer it be, that is decreed by them, they make them as oracles and necessarie conclusions of the truth, though they disagree neuer so muche from the Scriptures: for suche matters must not be called into question, for they hold it as a principle, y from the determination of a counsell there can be no appellation: but what if they erre: They say they cannot erre: whie? Because they be the Church: who alloweth it? Will they proue themselves to be the Church, who in their blinde and deuillish doctrine and conuersation, shewe themselves to be the Synagogue of Sathan: I knowe not, and I am sure themselves will neuer be able to proue: For the word of God is that which must trie out the truth of the religion,

and

and Church of God. For as for building faith vpon general Councels, it is a verie feeble foundation, and (no question) they might erre, and did erre: yea, they are sometimes contrarie one to an other: as the Synod of Constantinople gathered together vnder Leo the Emperour, iudged, that images set by in Churches should bee ouerthrowen and broken in peeces. A litle afterward the Councel of Nyece which the Emperesse assembled in spite of him, decreed that they should be restored: both these Councels could not be true: and whetther of these should a man take to be true, or how can he tell which is true, but by that Scripture which is geuen by diuine inspiration, which is the rule of the Church, and the square of truely, wherupon the church must be builded: els we shall neuer knowe what, or which is the truely.

Augustine saith, that the latter Councell can not stande without present perill of idolatrie. Epiphanius saith, it is a wickednesse and abomination to haue Images seene in the Church of Christians. The Councell of Constance forbad the Sacrament of the Lordes Supper to be geuen to the lay people, but willed that the Priest onely should drinke thereof, which I thinke the Romanistes themselves will not agree vnto.

Thus because Councels may easily erre, ther is no faith to be built vpon them: but all faith, all religion, and the true Church is onely to be built vpon the o Prophetes and Apostles, Christ Iesus being the head corner stone, the rocke that neuer falleth nor fadeth: For this is a marke incident to the Church, By p sheepe (saith Christ) will heare my voyce. Again, Christ saith, He that is of q God heareth Gods wordes, you therefore heare them not (saith he) because you are not of God. The sheepe will followe their good shepheard, for they knowe his r voice: A stranger they will not follow. Therfore the church and true spouse of Christ must be subiect to her head and husband, enclining to hys wil, and gouerned by his word: For the Church which is not builded

o Ephc. 2. 20

p Iohn. 10. 3

q Iohn 3. 47

r Iohn. 10. 3

Mar. 7. 26.

Math 16. 18.

f Iohn. 4. 1.

ded vpon the word of Christ is built vpon the Sand, and so subiect to a continuall ruine and ouerthrow, as Christ himselfe preached in his sermon: But that which standeth vpon Christ the rock, the gates of hell shall neuer preuaile against it, as Christ tolde Peter. Tria the spirits (saith S. Iohn) whether they be of v God or no: for many false prophetes are come into the world. Againe, he that knoweth God heareth vs (saith S. Iohn) hee that is not of God, heareth not vs: by this we know the spirite of truth, and the spirit of errour. The false prophetes (saith hee) speake of the world, and the world heareth them, because they are of the world: but wee are of God (saith he) So that both Iohn and Christ shew this to be a marke to knowe the spirite of errour, if they heare not the wordes of Christes apostles.

Let not the pope therefore deceiue thee (gentle Reader) as though he could not erre: neyther let his generall counsell so bind thy conscience, without appellation, but that thou be free to trie the spirits by the worde of truth: for many false prophetes are come into the world. Tria the gold by the touch stone: for he be Pope, be they generall counsellors: yea, be they Angels from heauen, if they preach matter contrarie to the doctrine of Christ, beleue him not: nay, Anathema esto, hold him accursed, as Paule commandeth thee.

Math. 15. 2

The Scribes and Pharisees demanded of Christ, why his disciples transgressed the traditions of the elders. Christ answered them, Why doo yee transgresse the preceptes of God thorough your tradition, for God commanded, saying, Honour father and mother. &c. Hypocrites (saith he) well prophesied Esayas of you: saying, This people commeth neere vnto me with their mouthes, and honoureth me with their lips, but their heartes are farre from me: but in vaine doo they worship me, teaching for doctrine, the preceptes of men.

And

And is not the religion of Rome as baine a worship, when they teach for doctrine, the preceptes of men, viz. of generall Councels, and that we must hold them as without doubted oracles of the holy Ghost: and that none must mutter against them, or gainsay them, vpon paine of a condemned heretik. Yea, they hold, that the word of God is subiect to the censure of the Church, which (say they) is their Pope & generall councels, and whatsoever sense they set vpon the scriptures, is to be receiued for true, without questioning against it: what is this els but to make the head subiect to the foote: the sheepe to rule their shephearde: and the Spoule which should be subiect, to beare authoritie ouer her husband that should be soueraigne, her Lord and maister to gouerne her after his wil: But herein the Church of Rome sheweth her self to play the harlot plainly, when she renounceth her head: when she forsaketh her husband, and runneth a whooring after her owne ymaginations. Iudge then (gentle reader) whether thou think to be the true church, ours that is builded vpon the foundation of Christ, the prophetes, and apostles, or the church of Rome, that is builded vpon the Pope, his Cardinals, and his generall councels: Durs that acknowledge th Christ to be the onely head thereof, or theirs, who (most dishonourably to christ) acknowledge the Pope the head thereof: Durs that is builded vpon God, or theirs that is builded vpon slippery men: Durs that admitteth no impuritie, or theirs, who for money, and to serue their turne, will dispence with most monstrous and haynous cruelties: Their religion which seeketh and thirsteth after blood, being therein like to the Deuill their father, who was a murderer from the beginning, or ours which seeketh peace of conscience in a godly conuersation: Durs seeketh the glory of God: theirs seeketh their own pompe, and the glory of the world: Durs giueth free liberty to all to try the truth thereof out of the sacred scriptures: they bind mens consciences with the decrees of their own councels without apellation

2 Iohn. 8. 44.

We say with the Prophet Esay, That all our righteou-
nes is like a defiled cloath: and with Paule, that Christ is
made vnto vs a righteousnesse by the bountifullnes of God,
and wisdom, and redemption, that as it is written, He that
b reioiceth, should reioice in the Lord. We say with Christ,
that no man can come vnto him, vnlesse it bee giuen him
from his father. We say also with Paule in plaine tearmes,
that it is d God that worketh both the will, and the deede.
They say they haue free will of themselves to good, accep-
table to God, by I knowe not what blinde light of nature:
they haue good woorkes, yea woorkes of superogation, meri-
torious for themselves and others also: wherein they may
boast and bragge, but not before e God: So we ascribe all
all glorie to God, and they robbe God of his glory and take
it to themselves.

Peter was commanded to feed the flock of Christ, and
he did accordings: The Pope he starueth the flocke of Christ
without any foode, and yet he taketh the fleece: for igno-
rance (saith he) is the mother of deuotion: and heathen I-
dols be the bookes that Lay-men must looke on, and this is
the foode he ministrereth, and the knowledge and truth.

Christ biddeth the people, Search the g Scriptures: the
papistical church saith no: It breedeth sectes and schismes,
as though they wer wiser then christ. The religion of God
is sincere, holy and pure: for money a man may haue a pa-
don and dispensation of the Pope for all kindes of beastlie
vilanies, what dooth this shew but that their bellye is theyr
God, their kitchin is their religion: yea, they are not a-
shamed to publish murther of christian princes to be a mat-
ter meritorious: and wherfore contend they for this? but
that they may raigne themselves in earthy pompe, and sit
aboue kings, adorned with large extended authority. This last
point is in h a blur to their religion, that he is wilfully blind
that seeth not the fallhood thereof: yea it is such a spo: to
their religion, to giue a commission to commit murder &
that

11. Cor. 13. 8

b Iere. 9. 23

c Iohn. 6. 65

d Phil. 2. 3

e Rom. 4. 2

f Iohn. 21.

g Iohn. 5. 39

that by y name of meritorious: that is betwixt al the rest of
 their religiō to be ful of fraud & deceit & open trecherie. For
 what man of sound wit can be perswaded that he y is a true
 & faithful apostle indeed, can dyspce in anie sort with such o-
 pen & grosse faults which are euen odious to the law of na-
 ture, & readie footpath to bying the bodie into bondage, & y
 soule to hellish toymets: I would with therfore no mans im-
 plicita fides to be so intangled with his open sleightes as to
 beleue him in anie thing, for he sheweth himself reuera to be
 verie Antichrist in such perspicuous manner, that no man can
 doubt thereof, for what doth he els but sit in the temple of
 God and boast himselfe to be God, when claiming the Apo-
 stlelike sea, he calleth himselfe the vicar of Christ in earth: the
 head of the church: that he cannot erre: that he can forgie
 sinnes: matters that belong peculiarly to God alone: and
 yet that proud Antichrist will be extolled with those titles:
 what is this but to sit in the seate of God as God: Also that
 he claimeth to be Dux ducum, Rex regum, imperator im-
 peratorum, that hee hath authoritie to depose and set by
 princes at his pleasure, to build and ouerthrow kingdomes,
 what is this but malepertly and mosse blasphemously to
 thrust himselfe into the seat of God boasting himselfe to be
 God: for it is God per quem Reges regnant ac principes
 dominantur. But let all the Romanistes knowe this,
 that is also written in the same Chapter concerning their
 Antichrist the pope, that for the decite wherewith hee hath
 deceaued the inhabitantes of the earth, and for his treasons
 and blasphemies against the mighty God, the Lord from
 heauen shall consume him with the i spirit of his mouth,
 and confound him in the brightnesse of his coming: Ba-
 bylon must fall, yea great Babylon must fall, and must be-
 come an habitation of deuils & a prison of al uncleane spirits.
 Now let him boast that he is Peters successor: that maketh
 him neuer a iote the more lawfull apostle vnclesse he perform
 the office of a sincere Apostle as Peter did: for otherwile he
 is

h. 2. Thess. 2.

i. 2. Thess. 28.

k Reul. 18. 2

I Iohn. 10. 1

is a l theefe, a robber and a Woolfe that appeareth in
 sheepes clothing, of whome Chrift bad vs beware. And
 therein he doth nothing els but like the devils t'mpe trans-
 form himself into an angel of light to deceue simple foules.
 Let them glory in the name of the church, crying that Rome
 is the mother church, the mother church, what benefite is it
 to haue the name and to want the thing: for in truth all
 their preheminnce is onely in names of the church, of Pe-
 ters place in the statelinnesse of their Hierarchie of goodly
 order, of their carnal cardinals and in such outward pompe
 and glorie. But (alas) these painted clothes bewray the rag-
 gednesse of their religion: for the church of God is not
 builded vpon such outward shewes, but vpon sinceritie of
 doctrine and conuersation. Therefore leauing the Lion to
 be knowne by his clawes, whome times and seasons haue
 so manifestly disclosed, I counsell thee to forsake the pope
 and to learne of Peter: build thy faith not vpon the pope
 who of himselfe wanteth a foundation, but vpon Paule and
 Peter and the rest of the Apostles Chrift Iesus himselfe be-
 ing the corner stone. Take heed of implicita fides, & learne
 thy selfe out of the worde of God what thou beleueest and
 wherevpon thy faith is builded: for if it be builded general-
 lie vpon men, thy faith is wauering and doubtfull, but if vpon
 God, then is it built vpon a rocke, against which the
 gates of hell shall neuer preuaile. Followe the aduise of
 Chrift, & Search the scriptures diligently, read them
 with reuerence in all hu nilitie, and pray to God earnestly,
 so shall his word be a light vnto thy feete, & a lanterne to
 thy pathes to direct thee in the way of truth to keepe thy
 minde sincere and thy eye cleere to see and discern the
 truth from falsshood, a shepheard from a woolfe, a true
 Apostle from a false, and Chrift from Antichrist.

n, Iohn, 5, 39

o Phil, 119, 105

FINIS.

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